December 5
1940

Millennial Star

Paul and Timothy

Vol. 102, No. 49 Thursday, December 5, 1940

POETRY

THE TEST

The test of a man is the fight he makes,
  The grit that he daily shows;
The way he stands on his feet and takes
  Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
  When nothing his progress bars,
But it takes a man to stand up and cheer
  While some other fellow stares.

It isn't the victory after all,
  But the fight that a brother makes.
The man, who, driven against the wall,
  Still stands up erect and takes
The blows of fate with his head held high,
  Bleeding, and bruised and pale,
He's the man who'll win in the by and by,
  For he isn't afraid to fail.

It's the bumps you get and the jolts you get
  And the shocks that your courage stands,
The hours of sorrow and vain regret,
  The prize that escapes your hands,
That test your mettle and prove your worth.
  It isn't the blows that you deal,
But the blows that take on this good old earth
  That show if your stuff is real.

We lead out our days in monotonous ways
  The humdrum of work and of sleep.
Time slips along, no thrill in the song
  Not even a reason to weep.
And then like a flash there comes a crash,
  We're stunned by the buffet Fate gives
In the blackness and blur we feel the soul stir
  And that is the moment one lives.

—Author Unknown.

THOUGHT FOR THE WEEK:

Progress is the development of a new spirit, not the destruction of an old constitution.

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Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Colossians 2: 8.

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THIS WEEK'S COVER

SAYS Paul to his beloved son Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. . . .

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Excellent advice, adaptable to any who are willing to go out into the world and preach the message of Christ.

(See page 842.)

The Individual—The Mormon Concept

By Elder Wallace F. Bennett

Wallace F. Bennett

"WHAT is man that thou art mindful of him? and the son of man that thou visitest him?

"For thou hast made him a litt'e lower than the angels and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

"O Lord our God, how excellent is thy name in all the earth."

Today, as never before within the memory of living man we need the thrilling comfort to the psalmist's faith in man, the individual, and in his destiny. Today there is an old force let loose anew upon the world, whose purpose it is to wipe off the earth that inspired conception of human dignity of which the psalmist sings, and to reduce the individual from king to slave, from angel to beast, and to rob him of his will, his freedom and his hopes.

What is man? the psalmist asks. I suppose everyone has asked himself that question. Today its correct answer becomes more vital to the future of mankind than it has ever been before. Today many millions ask it again, some in honest confusion, some in cynical indifference, some in black despair, and upon the average of their accepted answers rests the fate of human kind for many years to come.

What is man? To me, the Mormon answer to that question —the Mormon concept of the individual and his place in the eternal scheme of things, is a guiding beacon through the blackness of the present world despair—a solemn promise of a brighter day ahead.

What is man?

AN ETERNAL BEING

We Mormons believe that man is an eternal being, forever individual, whose past, present and future are, like God's—beyond the reach of time. Man the individual, the immortal entity, existed as such before he came into this life, and after the door of death closes behind him, he will go on forever—a separate, sentient being still.

This conception of the three stages of the eternal life of man has come to us from many sources. We find glimpses of it in the Bible, which are clarified and strengthened in detail for us by modern revelation, and in addition we find confirmation of it in our own minds and hearts. I am sure each one of us has, at some time or other, realized his own relationship to forces and conditions beyond his ordinary mortal experience. Looking back, we sometimes sense within our minds or

souls a reservoir of power, imagery, almost knowledge, that we know does not come from remembered things. Looking forward, we all expect our individuality to continue. No one of us is content and reconciled to the complete obliteration of his personality at death.

Yes, we believe that every one of us is moving through this three-phase life cycle in accordance with a definite plan, whose ultimate realization is at once man's purpose and God's glory. Let me trace its outline for you if I can.

First, pre-existent or pre-mortal man. That Christ had a pre-mortal life, no one who accepts His divinity as we do, can deny. He spoke of it plainly and frequently to His disciples. In that existence He dwelt with God, and He came to earth to do the will of His Father, who sent Him. We Mormons believe that we, too, lived in God's presence before we came to earth. We, too, were intelligent beings, possessed of a great store of knowledge and a desire to gain even greater understanding.

Why did we leave that heavenly existence? To do so was a privilege, for after we had mastered all of its problems we yearned for opportunity for greater progress, and in the scheme of things this called for the experiences of mortality —for the mastery of a physical body in a physical world. The price of that privilege was two-fold. First, birth, in which we gave up all of our former knowledge; and, second, death—the passage back into the spirit world. Birth to us, before it happened, was probably as full of mystery as death is to us now, but we accepted the risks of both because each lay along the path to the final triumph of the human soul.

Why did we put our feet upon that path that leads across these three existences? Because we sought salvation. That is an old word, you say. It means many things to many men. What does it mean to us? To Mormons? Let me try and tell you.

PURPOSE OF EXISTENCE

Why do men struggle to wrest from nature the knowledge of her laws, to cross unknown horizons? Turning within, why do men strive for self-mastery, to grow beyond temptation and develop character? What driving force within each one of us compels us to reach out beyond ourselves to greater growth in every avenue of life—spiritual and physical? Why do some men risk their lives for science, and others devote years to the service of God and their fellows? Why, indeed? Because that is the purpose of existence—progress—ultimate salvation. Not a race for a definite goal where we can rest, but an eternal search for truth, whose ultimate reward is omniscience. That's what salvation means to us, and in recognition of that immortal urge, God and His Christ, with our support, in that pre-mortal world developed a plan under which this hope could find fruition in accomplishment.

The plan of which I speak is clearly visible to us who are called Mormons. We find much of it in the Revelations of Saint John, and it is made more clear to us through the revelations given in these latter days.

Here is the story in brief detail.

In a supreme council in heaven, we are told, God called for a plan by which the human soul might move out of its pre-existent spiritual state, into the new field of mortality as an indispensable step in its eternal progress, and under which, after mortality, it might find its way back into God's presence. Two ideas were presented. Lucifer, the proud Son of the Morning, offered his conception first. He said (and I quote from modern Revelation):

"Behold here am I. I will be thy son and I will redeem all mankind, and one soul shall not be lost. Surely I will do it. Therefore give me Thine honour."

In contrast with this audacious proposal, Christ offered a plan that was unselfishly divine. He said, in substance:

"Put man on the earth as a responsible being. Give him the knowledge of good and evil, and the right and responsibility of choice. Let each man strive toward his ultimate development in the manner and to the degree that he chooses, while I, by taking mortality upon myself, and through the sacrifice of my own life, will open the door of death so that every man may pass through it into immortality, and thine, not mine, shall be the honour and glory."

In these two conceptions of the relation of the individual to the universe lie two ideas that have never ceased to struggle for the possession of the soul of man. In them lie the roots of good and evil—of failure and success.

LUCIFER'S PLAN

First, let us contemplate the plan of Lucifer. It was based on force, and through it all mankind would have been redeemed by force. Life would have become a dreary purposeless existence. Without struggle there could have been no achievement—without choice, no growth. The selfish glory of the master, Lucifer, was the only purpose of the plan. The individual was to become a pawn, a slave, a human cipher. The whole purpose of mortality would have been thwarted, and man would never have been ready to set his foot on the path beyond, because he would have been robbed of his opportunity to solve his earth life's problems for himself.

PLAN OF CHRIST

The plan of Christ, we Latter-day Saints believe, was built upon the true conception of the destiny of man. For man the earth was to be created, and living on it, he was to be his own master—exercising complete freedom of choice—free agency. For his guidance he was to be given a knowledge of good and evil. God did not expect him to face the trials of mortal life alone however. For personal guidance, he was to be permitted to hear the still small voice of conscience, by which God speaks to every man willing to listen. To the human race as a whole in times of need, God promised to send prophets, a promise which, by the way, we Mormons believe had no time limit. And, finally, as a supreme gift, God planned to send His only begotten Son to earth, that whoso believeth in Him should not perish but have everlasting life.

(Continued on page 846)

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Of Studies

CRAFTY men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments and meaner sort of books; else distilled books are, like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man; and therefore, if a man write little, he need have a great memory; if he confer little, he had need have a present wit; and if he read little, he need have much cunning, to seem to know that he doth not. Histories make men wise; poets, witty; the mathematics, subtile; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend: nay, there is no stand or impediment in the wit, but may be wrought out by fit studies.—BACON, Essays.

Was The "Manifesto" Based On Revelation ?

By Elder John A. Widtsoe

THE practice of plural marriage had subjected the Church, from the days of the Prophet Joseph Smith, to continuous opposition and severe persecution. Nevertheless, the Saints—only about two per cent of whom had practised plural marriage, as reported by the Utah Commission—continued to teach and defend the principle which had come to them through revelation. At length, acts of the Congress of the United States (1862, 1882, and 1887) made plural marriage unlawful and a punishable offence. The Church, believing these laws to be unconstitutional because they abrogated the right of religious freedom, sought protection from the courts of the land. During this period furious persecution followed those who had entered into this order of marriage. Under a rigorous enforcement of the laws in question, many were fined and given penitentiary sentences, the property of the Church was confiscated, and the cessation of many of the activities of the Church was threatened. At length, in May, 1890, the Supreme Court of the land, with three members dissenting, ruled that the acts prohibiting plural marriage and confiscating Church property were constitutional.

Now the Lord had expressly declared that His people should be obedient to any constitutional government under which they might live. (D. and C. 98: 5, 6.) Further, the revelations of the Lord declare that if such a government should prevent the practice of any command given to the Church, the people and the Church would be held guiltless.

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings."—Doc. and Cov. 124: 49.

After the Supreme Court had spoken, there was no further opportunity for appeal. All lawful means had been used. The action proposed by President Woodruff was therefore wholly in keeping with authoritative Church procedure.

Nevertheless, it must be kept in mind that this Church, founded by revelation, is ever guided by revelation. It may be held with certainty that when the President of the Church presents a momentous matter, such as the "Manifesto," to the people, it is by the spirit of revelation from God. It is not the product of man's thinking or desire. It must also be remembered that the power which has the right to command, also has the right and power to revoke. The principle of plural marriage was revealed through Joseph Smith, the Prophet, and the "Manifesto" came through Wilford Woodruff, who held the keys of authority as were possessed by Joseph Smith.

With this in view, "Yes" is the unhesitating answer to the question whether the "Manifesto" is based upon revelation.

Fortunately, however, there is direct evidence that the "Manifesto" was the product of revelation.

President Woodruff himself declared at the said Conference that " to have taken a stand in anything which is not pleasing in the sight of God, or before the heavens, I would rather have gone out and been shot."

The Church had courageously supported what they believed to be a command of God. Any change would have to come from a revelation from God. President Woodruff had prayed about the matter, and had besought God repeatedly what to do. On September 24th, 1890, "the spirit came upon him" and the "Manifesto" was the result. This was publicly stated at the time of the Conference of October, 1890.

In his journal of September 25th, 1890, President Woodruff writes, " . . . after praying to the Lord and feeling inspired I have issued the following declaration (the "Manifesto") which is sustained by my counsellors and the Twelve Apostles."

On December 19th, 1891, in a Church petition for general amnesty, signed by the Presidency and the whole Council of the Twelve, occurs the following statement: "According to our faith the head of our Church receives from time to time, revelations for the religious guidance of his people.

"In September, 1890, the present head of the Church, in anguish and prayer, cried to God for help for his flock, and received the permission to advise the members of the Church of Jesus Christ of Latter-day Saints that the law commanding polygamy was henceforth suspended."

Even with these statements, the nature of the "Manifesto" became a subject of discussion among the people. The question that captions this article was asked by many. When these controversies reached the ears of President Woodruff, he proceeded to answer them in public. This was done in unmistakable words, notably on one occasion: on Sunday, November 1st, 1891, in Logan, reported in the "Deseret Weekly," of November 7th, 1891. (Vol. 43, pp. 659, 660.)

The report of this sermon, by Elder Arthur Winter, was published in President Woodruff's lifetime, and therefore subject to his correction, if inaccurate.

In Logan, he said among other things:

". . . This Church has never been led a day except by revelation. And He will never leave it. It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all. . . .

"I do not want the Latter-day Saints to understand that the Lord is not with us, and that He is not giving revelation to us; for He is giving us revelation, and will give us revelation until this scene is wound up.

"I have had some revelations of late, and very important ones to me, I will tell you what the Lord has said to me. Let me bring your minds to what is termed the Manifesto. The Lord has told me by revelation that there are many members of the Church throughout Zion who are sorely tried in their hearts because of that Manifesto. . . .

"The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it you would have had no use for . . . any of the men in the temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have

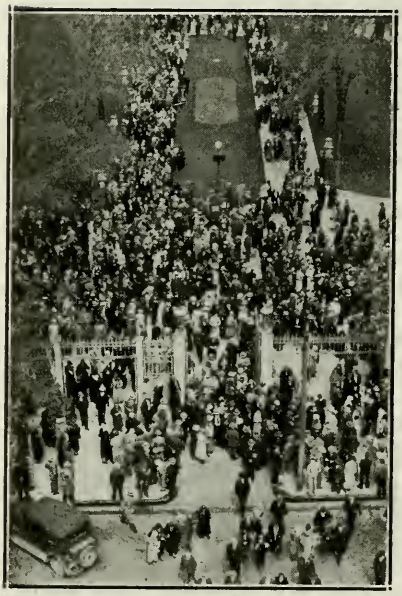
(Continued on page 842)

THURSDAY, DECEMBER 5, 1940

EDITORIAL

Conference Statement Of First Presidency

READ BY PRESIDENT DAVID O. McKAY AT THE OPENING SESSION OF CONFERENCE, OCTOBER 4th, 1940



Crowds streaming from Temple Block at Conference time

THE meeting of the Saints in this General Conference finds the world still war torn. Millions of the Lord's children are suffering and mourning. All the woes and misery that attend armed conflict are sending their force upon them.

From these afflicted peoples comes the prediction that the approaching winter will bring famine. If famine shall come, the history of the past shows it will likely bring plagues with it.

Our brethren and sisters are found on both sides of this terrible struggle. On each side they are bound to their country by all the ties of blood, relationship and patriotism.

As always happens in such cases, each side claims to believe it is in the right. Each claims to feel it is fighting for its very existence. As the war progresses in its cruelty and horror, each may come to aim at the complete subjugation or extermination of the other.

This would be an inhuman and unrighteous purpose. God's way requires that nations shall live in peace and amity, one with another. The Master's command was:

"Love your enemies, do good to them which hate you.

"Bless them that curse you, and pray for them which despitefully use you."—Luke 6: 27-28.

The Saints on either side have no course open to them but to support that government to which they owe allegiance. But their prayers should go up day and night that God will turn the hearts of their leaders towards peace, that the curse of war may end.

God is not pleased either with war, or with the wickedness which always heralds it. When He uses war, it is to wipe out sin and unrighteousness.

The hearts of all the Saints are torn with grief over the sufferings of their brethren and sisters who are taking part in this struggle. So, for the Saints this is a fratricidal conflict. They so mourn over it. Their prayers ascend to our Heavenly Father that the war may come to a speedy end.

To those Saints who are stricken by this great tragedy, we say, live righteously, pray constantly, and the Lord will answer as your faith and works and His all wise purposes allow Him.

To those whose wickedness has brought this strife and turmoil, we say repent lest the Lord shall smite you in His wrath. He will not hold you guiltless of the innocent blood of your fellowmen.

To all the nations, we say, adjust your differences by peaceful means. This is the Lord's way.

To our nation we repeat the Master's admonition:

"Blessed are the peacemakers: for they shall be called the children of God."—Matthew. 5: 9.

How infinitely greater it is to lead nations to peace, than to subdue a nation to chains. Let America put her house in order, forsake selfishness, greed and avarice, abolish unrighteousness, wipe hate from her heart, hold in loyal friendship the good and upright of all nations and peoples. Then to her shall come the high destiny of the peacemaker.

We humbly pray our Heavenly Father, that He will send to the earth His messengers of peace, that this terrible war shall afflict no more nations and spread no farther over the face of the land, that fear and frenzy shall be driven out from their place among the peoples, that hate shall be banished from the souls of men, for where hate abides, there righteousness cannot live, that sanity shall again assert its sway, and that love shall fill the hearts of men even to overflowing.

WAS THE "MANIFESTO" BASED ON REVELATION?

(Continued from page 839)

been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed. . . .

". . . The Lord . . . has told me exactly what to do, and what the result would be if we did not do it. . . . But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of Heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was clear to me. I went before the Lord, and I wrote what the Lord told me to write. . . .

Certainly, the "Manifesto" was based on revelation. It has the full effect of a commandment of God. Those who ignore it are breakers of the law of the Church. And, it must be kept in mind that, under divine procedure, whenever the Church of God is established on earth, no legitimate Priesthood power operates outside of the Church.

★

THE following lines were written by Sister France to her son, Elder William W. France, Jnr., who was recently called to fulfil a mission, and is now labouring in the Birmingham District.

TO MY MISSIONARY SON

Be prayerful, be watchful, in all your ways,
Alert in your step, quick of eye;
God will be with you all the way
Make Him your companion all the day.

To be in His service is a blessing untold
To preach unto others; His message unfold:
My Son; Look Up! He will give you the words
To give to His people, to enter His fold.

100 YEARS AGO

From the "Star," December, 1840

"FALSE DOCTRINE

"YOUR preacher preaches false doctrine," exclaimed a sectarian in Manchester, to one of the Saints. "Ah!" enquired the other, "Wherein does he preach false doctrine?" "Why, in telling the people to go to America, to be sure," said the sectarian; "and," continued he, "there is nothing in the Bible that commands people to go to America." "Ah!" replied the other, "and there is nothing in the Bible which commands people to stop in Manchester; so I wonder how you dare stay in so unscriptural a place for another night; for certainly no one ought to live in England unless they can find scripture for it, any more than in America." This, of course, ended the dialogue.

When Sir Hubert Wilkins Received A Visitor

By Elder Don Mack Dalton

From the Improvement Era

IN Capetown ten years ago, while serving as President of the South African Mission, I was elected to membership in the distinguished University Club, and there, at the club's luncheons, was privileged to listen to a number of world-famous visitors. I remember especially the visit of Sir Hubert Wilkins, the renowned explorer, for what he said turned out to be of particular and unexpected consequence.

At table, I found myself seated directly opposite Sir Hubert and the captain of the "Wyatt Earp," the little craft in which he was then preparing for further ventures into the Antarctic. I remember him as brown-haired, keen-eyed, of glowing countenance. At forty, as I judged him, he stood about six feet tall.

The scientific value of polar explorations formed the theme of his discussion. He stated that as a young man in Australia he had watched the country pass through periods of drought, and this had started him on his career of exploration. He studied the atmosphere, with the hope of eventually discovering the general mechanism of weather. His expeditions led him to believe that the Antarctic had a much greater influence on weather conditions than the Arctic, chiefly owing to a much wider distribution of ice in the Antarctic. He proposed that meteorological stations be established in the polar regions to forecast seasonal conditions. Fore-knowledge of wet or dry seasons would be of particular economic advantage to farmers. He suggested that these forecasts could be given a year or two ahead. Weather conditions could be reported from points in the Arctic and Antarctic regions to central compiling stations for distribution, and all could be done by sort-wave radio mechanism, as he had been assured by Senor Marconi.

Sir Hubert also told of his experiences in the "Nautilus," of his interest in building undersea craft, and of his further interest in water and wind currents. At once my mind went to the travels of the Jaredites and Nephites, for Sir Hubert stated that in India he had seen an ancient weaving depicting a boat going under ice, a boat on top of the water, and an aeroplane—one of the earliest ideas, he believed of the submarine and aeroplane. I thought the Jaredite barges and the hard winds that drove them from the eastern to the western hemisphere would be vitally interesting, and I made up my mind to visit him on his boat.

Accordingly, not long after, I set out for the "Wyatt Earp," with Elder Stanford G. Smith accompanying me. I was surprised to see the little craft in which Sir Hubert was to face the frozen south—only about one hundred and twenty-five feet long and perhaps forty feet wide, and made of wood. The explorer recognized me from our luncheon acquaintance.

Our conversation, as I recall it, went something like this:

I told him that I had come to give him some Mormon literature, particulaly the Book of Mormon.

"From your talk, Mr. Wilkins, I know you are interested in winds and submarines, and I believe I have a history of an older submarine than the one you found in India on a piece of tapestry."

"Well, that is interesting," said he. I then read to him from the Book of Ether about the building of the eight barges, how they were lighted, and how the people drifted with the wind.

His interest seemed to increase. He said, "I am very glad to get this book, and I shall have time to read it now." He added an invitation to see the boat.

We followed him, and it was astonishing to see how this man crawled down small hatchways and through holes to show us everything of interest. Everything was arranged to make for the greatest space economy. I said to him, "Mr. Wilkins, it seems to me that you are too great a man to spend such a long time in a little boat like this, with so many inconveniences."

"These things have to be borne," he replied, "that the world generally may be helped."

We were led into his little office, which, by the way, was about five by six feet. There I inscribed a copy of the Book of Mormon and presented it to him with some other Church literature. He stated, "I have always wanted to read the 'Mormon Bible.' I have been into Capetown browsing in second-hand book stores to get some books to read, and here you come with something I have always wanted."

He then began to unfold himself to us. He said that in New Zealand he used to board at the same house as two Mormon Elders. They were fine men, but he was studiously engaged twelve hours a day in research and never got time to read the Book of Mormon. "I cannot thank you enough for bringing me this literature," he continued.

"Do you read fast?" I asked.

"Very rapidly. I will read this literature thoroughly, for I want to know more about the Mormons and what they believe."

He autographed a card for me and a tract for Elder Smith, and we went out of his little office into the dining room, which was another little cubbyhole.

"I like to be with my men," he stated. "I eat with them and suffer the same things they have to suffer, and do the same things they have to do. I help them and they help me."

"By the way, Mr. Wilkins, have you ever been to Utah?" I asked.

"Yes," he replied, "I have been to that wonderful city of Salt Lake, and there met some of the leading men of the Mormon Church, and I have never been more graciously entertained and cared for anywhere. I have come in touch with the Mormons several times and have watched their develop-

(Continued on page 848)

My Reflections Of A Day Well Spent

By Sister Helen Poole

First Counsellor, British Mission Relief Society Board.

Helen E. Poole

IT was with great joy and spiritual uplift-ment that I returned to London after my attendance at the Birmingham District Relief Society Conference.

Sixty-two sisters gathered together in a small hall in the Handsworth Branch Chapel. They represented all the Birmingham District Relief Societies. Many had difficulty in getting there, owing to war conditions, but they came.

Right from the commencement the Spirit of the Lord was so manifest that one forgot, almost, the horrors of war.

The Theme of the Conference was "Marriage, Home, and Family," several sisters taking part in a manner that showed good preparation. Even the little children present seemed to be partaking of the Spirit, for not one murmur was heard during the whole session.

Meeting with the sisters was a joy. All were thankful they have been permitted to share in the Gospel of Jesus Christ. War was forgotten except for the mention of one or two faith-promoting incidents connected with it.

The afternoon session was attended by the same Spirit; the Priesthood and Relief Society were together—just as they should be—hand in hand, and we listened with great pleasure to the young Missionaries and the perfect harmony of the Kidderminster choir.

Sisters, let us encourage our men to continue in this work—by working with them.

Where possible, let us have Relief Society Conferences, and above all make ourselves useful to those searching for something which can never fail them, for we have it, the Restored Gospel of Jesus Christ.

Our love and our prayers are for you in these trying times. **Keep the work moving on.**

★

Being "contented" ought to mean in English, as it does in French, being pleased. Being content with an attic ought not to mean being unable to move from it and resigned to living in it: it ought to mean appreciating all there is in such a position. For true contentment is a real, even an active virtue—not only affirmative but creative. It is the power of getting out of a situation all there is in it.

—G. K. Chesterton.

THE INDIVIDUAL—THE MORMON CONCEPT

(Continued from page 836)

Instead of the rule of force, Christ offered the power of a love that passeth understanding—the pattern of life described in that profound paradox, "He who seeks to save his life shall lose it, but he who loseth his life for my sake shall find it." In truth and righteousness Christ laid the foundation of the ultimate democracy in which every individual, triumphant in his mastery of self, becomes master of his own destiny. Christ's plan was chosen by His Father, and by most of the spirits who were there.

What happened then? Did Lucifer abandon his idea? Far from it. John, the Revelator, tells us that, like his modern counterpart (and, if I may, his modern servant) Satan, thwarted, made immediate resort to force of arms, and there was war in heaven. The hosts of slavery and darkness were defeated and cast out, John says, into the earth.

Today the future of mankind looks black indeed. This ancient evil use of force has arisen again in our time until it threatens to destroy all our conceptions of human rights and dignity—all our moral values—all our righteous individual ambitions. Under its weight, civilization seemingly is moving backward into the same dark ages that enveloped it a thousand years ago—man, the king, is fast becoming man, the slave.

TO ULTIMATE SALVATION

But this can never be a lasting loss. With all our knowledge of God's purpose, and the plan of life which He has set in motion, how can we doubt the final outcome of it all. Over all the centuries, in evil times and good, the worth of human dignity has risen slowly to new heights. No power has ever been able to destroy four fundamental human attributes—man's sense of his own individuality, his innate feeling of companionship with God, his driving will to self development, or his capacity for sacrifice of self for others. These cornerstones of human personality are divine—beyond the reach of external force, however evil. They are as eternal as the soul of man itself. And come what will, they lead him on to ultimate salvation, today, as always.

The "STAR" apologises for any delay suffered by its readers in correspondence, etc., of recent date. It has been unavoidable owing to the removal from our former office at 5, Gordon Square. We are working at top speed to get settled in our "new" home at "Ravenslea," 149, Nightingale Lane, and all matters will be attended to as soon as possible.

DEATH

SMITH—Sister Elizabeth Smith of the Doncaster Branch passed away on Monday, November 4th, aged 53 years. She was interred at the Adwich Cemetery on Friday, November 8th. Brother W. Laycock was in charge of the funeral service and dedicated the grave.

From the Mission Field

DOINGS IN THE DISTRICTS

Birmingham

A Priesthood and Relief Society Convention was held at Handsworth Chapel on Sunday, November 17th, and was well attended by members representing all branches except where distances and limited means of travel prevented.

Approximately 50 Priesthood holders and rather more ladies attended the 11.00 a.m. session. Administration of Sacrament preceded separation into two groups under the District Presidency and Sisters Helen Poole (Mission Relief Society Board) and Florence B. Dunn (District Supervisor), respectively.

The Priesthood gathering under Brother William S. J. Yates was addressed in turn by Branch Presidents Frederick Webb, William L. Gittins, and William T. Nightingale, and Brothers Bernard L. Green, George R. Grundy, and Charles Collins, who dealt with consecutive portions of Section I of the Doctrine and Covenants.

Relief Society members and friends heard talks by Sisters Madge Neil, Gladys R. Elmes, Myrtle Carter, Jessie Yates, and Hannah Jevons, representing five branches; Sister Sarah Grundy of the District Supervisors, and Sister Helen Poole of the Mission Board. Vocal items were rendered by Sisters Amy Moore and Annie L. Parkes; Doris Webb and Jessie Yates; and Sister Helen Poole. Sister Bertha D. Collins was in charge.

One hundred and eighteen attended the afternoon session, at which the Kidderminster Choir, led by Lorenzo P. Dunn, gave three items very pleasingly. Addresses were given by Sisters Poole, Elders William W. France, Jnr., E. John Jones, and Brothers Arthur J. Fisher (District Clerk) and William S. J. Yates, and President Norman Dunn of the District Presidency, the latter presiding. A splendid spirit prevailed, and gratitude was widely expressed for a very happy and inspiring day.

At two short Baptismal Services, each of which preceded a session of the District Convention on November 17th, three candidates were admitted into the Church. All will be members of the Nuneaton Branch.

Winifred Margery Lees, child of members, was baptized by James B. Neil, and confirmed by Elder William W. France, Jnr.

Later in the day, Mrs. E. M. Bradley, wife of Brother Bradley, and Edith Morris, were baptized, by Clarence G. Linnett, and confirmed respectively by Branch President William T. Nightingale, and Clarence G. Linnett. About 50 members and friends witnessed the latter ceremony.

. . . . .

Re-organisation of branches recently have resulted in the appointment of the following officers:

Handsworth Branch Presidency—Norman Dunn, President; W. Alvin Thomas, First Counsellor, and Bertram H. Stokes, Second Counsellor; with Bernard V. Green as Clerk, and William T. Horner as Branch Chorister. **Relief Society**—Annie L. Rees, President; Hannah Jevons, First Counsellor, and Dora W. Green, Second Counsellor; with Lilian Green as Secretary, and Florence B. Dunn as Treasurer. **Genealogical Society**—George R. Grundy, Chairman; Sarah Grundy, Vice-Chairman; and Faith Dunn, Secretary.

Staffordshire Branch Presidency—Albert R. Carter, President; Leslie W. Dunn, First Counsellor, and John R. Goodman, Second Counsellor.

Northampton Genealogical Society—Sister Elsie M. Emery, Chairman; and Sister Annie L. Wild, Vice-Chairman.

Manchester

Rochdale, scene of many happy memories for British Saints and American Missionaries, was the place chosen for a Missionary and District Presidents' Conference, Saturday and Sunday, November 9th and 10th. There were several

sessions under the direction of the Mission Presidency who were in attendance. Missionary meetings commenced Saturday morning at 10.00 a.m. and continued throughout the day, many matters pertaining to Missionary work being discussed.

Sunday commenced with District Presidents' session, at which Presidents from Liverpool, Brothers P. L. Cookman; Manchester, George Dale; Leeds, Herbert Walker; Sheffield, George H. Bailey; and Birmingham, Norman Dunn, were present.

A Priesthood meeting followed at 2.30 p.m. and a general session for the Saints and friends was held at 3.30 p.m., at which approximately 150 people were in attendance. The time was completely taken at this session by the Mission Presidency.

A splendid spirit prevailed throughout the whole Conference and the hospitality and goodwill offered by the Rochdale Saints was much appreciated by all in attendance.

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WHEN SIR HUBERT WILKINS RECEIVED A VISITOR

(Continued from page 844)

ment, and have found them to be very wonderful and resourceful and good people."

By this time we had walked along the little boat back toward the gang-plank. There was quite a scene of thanking as we thanked him for taking us through his little barge and for the things he told us, and he thanked us for the literature we brought him. He vigorously shook my hand as he said again, "I'll have time now to read the Book of Mormon."

Still on the gang-plank, I looked down at this friendly and humble and fearless man and said to him, "I hope your trip will be a great success. You know, I pray, and I am going to remember you occasionally when I do."

His eye lighted up and his face almost shone, as he replied, in substance, "It is so nice of you to think of me that way. I believe in prayer. It makes one have forethought, and it helps one to guard against danger. I pray also." He did not seem to be in a hurry for us to leave, and after ten years, I can still see Sir Hubert following us with his eyes as we departed.

★

SEVERAL entries have been received for the **Christmas Story and Poem Contest.** You have till December 7th to make your effort. Remember, there are three prizes offered for the three best efforts in each section. Your Story or Poem may be worthy of one of those prizes. MAKE YOUR EFFORT !

. . . AND FINALLY, A LITTLE HUMOUR.

SHORT SHORT STORY

Chapter 1: Algy met a bear.
Chapter 2: The bear was bulgy.
Chapter 3: The bulge was Algy.

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